

Tribhuvan University
Faculty of Humanities and Social Science
Central Department of English
Kirtipur, Kathmandu

Letter of Recommendation

Prem Kumari Chhetri has completed her thesis entitled “Politics of Exclusion in Jean Rhys’ *Wide Sargasso Sea*” under my supervision. She carried out her research from 2070/06/05 B. S. to 2070/12/20 B. S. I hereby recommend her thesis be submitted for *viva voce*.

Ram Chandra Poudel

Supervisor

Date: 5 April 2014

Tribhuvan University
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Letter of Approval

This thesis entitled “Politics of Exclusion in Jean Rhys’ *Wide Sargasso sea*” submitted to the Central Department of English, Tribhuvan University by Prem Kumari Chhetri, has been approved by the undersigned members of the Research Committee.

Members of the Research Committee:

Internal Examiner

External Examiner

Head

Central Department of English

Date:

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Prem Kumari Chhetri

April 2014

Abstract

The present research is on Jean Rhys' famous novel *Wide Sargasso Sea*. This thesis deals with the formation of identity by using the postcolonial theory to critique the condition of diasporic character. *Wide Sargasso Sea* specially examines the prevalent concept of conventional, progressive history and the notion of "Self" and "Other" by linking the notion of madness that is presented by Charlotte Bronte's *Jane Eyre*. According to postcolonial theory the "Self" and "Other" are supposed to be the measuring rod to define the colonial and postcolonial relationship in regards to the concept of binarism that was formed to rule the world by showing the civilized and uncivilized relationship of East and West by European colonizer. The west was taken as "Self" and the Non-West was considered as "Other" and uncivilized in the process of the identity formation. But my point of departure in this research is does the identity remains fixed for all the time or it is fluid which changes according to context and changes in politics and ruling system. After the analysis of *Wide Sargasso Sea* and post colonial theory I conclude that the identity is not the matter of fixity, it changes according to the change in circumstances. So, colonizer does not remain suppressor and oppressor all the time as described in postcolonial criticism.

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By

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